

The American Friend

Old Series
Vol. LIV No. 21

October 16, 1947

New Series
Vol. XXXV No. 21

Our Testimony is One

Editorial

Quaker Messenger

Dr. J. Usang Ly

The Day of Reckoning

Guy W. Solt

Christ Centered Quakerism

Burton Rogers

One World and One Family

Harry T. Silcock

Visit to Friends in West China

William W. Cadbury

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For October 26—Living Our Religion

James, Chapters 1, 2

THE GOLDEN MEAN

Aristotle gave the world his famous doctrine of the Golden Mean, in which he pointed out that the extremes of almost any quality of character are vices, while the middle ground is the place of virtue. He went on to show how very difficult it is to get out of one extreme without falling into the other and opposite one. To cure the soul of extravagance without falling into the pit of stinginess is indeed hard, as it is likewise hard to correct pride without developing a weak humility. It is easier to hold and defend an extreme position than to practice a mediate virtue.

James has sometimes been charged with stating an extreme position in regard to Christian living, or "works." Professor Moulton thinks that he was in reality holding the middle ground between Judaism and an extreme form of Christianity, called "faith." The writer, a Christian Jew, was speaking to his Jewish compatriots, in an effort to "shame them out of a blind unbelief based on party spirit." But his efforts almost backfired. He was rejected by the Jews and almost as surely rejected by the Christians. His letter, or better his sermon, finally won admission into the New Testament by the sheer value of its moral teaching.

There seem to be three major interests in the sermon. (1) He teaches that trials and temptations will help to perfect character if met in dependence upon God. Strangely enough, he uses Job as his illustration. Why, his critics ask, did he not use Jesus who "endured the cross?" Probably because he was writing especially to Jews, and they would accept Job more readily.

(2) He declared that the good life must be practiced, not just professed. Here he is in the spirit of Jesus who said, "not every one that sayeth Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." James is specific in his demands; respect for the poor, feeding the hungry, giving up greed and worldliness, refraining from oaths. His interest is in conduct, not in creed. This is not a doctrinal sermon but a practical exhortation.

(3) Translated into modern terms he was an ancient advocate of democracy, philanthropy, and social justice as the outward expression of the faith of the Christians. He believed that if these virtues were lived out they would win the world to Christ.

Doubtless James speaks a meager gospel, but one that needed to be spoken to bring back to center a Christianity which was in danger of forgetting, in its hot concern for right belief, the vital importance of right conduct. Somewhere between the two extreme emphases upon Faith and Works there is a Golden Mean which earnest Christians need to seek.

Questions:

1. Was there a difference of definition of "works" as used by Paul and James?
2. Do you think the teachings of James are in the spirit of Jesus? Point out the specific cases of similarity.
3. How are we guilty of trying to profess faith without works?
4. Does this emphasis upon conduct need to be made in your Meeting?

RUSSELL E. REES

For November 2—Christian Speech and Conduct

James, Chapters 3, 4, 5

WORDS, SEASONED WITH GRACE

This lesson should be of great importance to all who teach or preach. In Chapter III, James expands a statement made earlier; "Let everyone be swift to hear, slow to speak." It has been said that many of us are poor company because while the other person is speaking, instead of listening we are thinking of the next brilliant remark we shall make. Is that also one reason we know so little of God? Are we busy coining phrases to say to Him, instead of listening for what He may say to us?

Neglect of action leads to much talk about our faith! Some cynic has slurringly remarked that those who can, do; and those who cannot, teach. Surely James means to point up the seriousness of teaching; its fatality if words are not supported by deeds. No wonder George Fox desired "seasoned words, seasoned with grace."

Now the sins of the tongue are many. Name them over and see if you can escape blame. Exaggeration for the sake of emphasis; sarcasm, aimed at another's foibles; gossip about neighbor or friend; inference without evidence; name-calling; equivocation in difficult situations; pretense instead of practice; fabrication to make a point; profession without performance. Verily "if any man offend not in word, the same is a perfect man." Remember also in this connection that Jesus said, "let your yea be yea, and your nay, nay."

James is not a pessimist, however, for he remembers that "He giveth more grace." He is urgent about man's need and offers a series of advices which speak to our need also. Submit yourself to God; cleanse your hands; resist the devil; purify your hearts; humble yourself in the sight of God.

This document is surely a sermon spoken to a felt need, and like all good sermons, it does not stop with indictment but goes on to indicate a cure. There is healing through God's grace for even the unruly tongue. Quick to point out human weakness, James is equally quick to declare God's resources of strength and help. The name of Jesus is strangely absent from the letter, but the spirit and teaching and purpose of the Master are here in rich measure.

Questions:

1. Which of the sins of the tongue are we most prone to commit? Add to the list given above.
2. Early Friends were reticent about a wordy religion. Do we talk too glibly and easily about ours?
3. Explain how and why we are judged by every idle word?
4. Do we know by experience that God gives grace to bridle the unruly tongue?

RUSSELL E. REES

That which he (man) venerates is still his own, though he has not realized it yet. He *ought*. He knows the sense of that grand word (*ought*), though his analysis fails entirely to render account of it. When in innocence, or when by intellectual perception, he attains to say: "I love the Right, Truth is beautiful within and without forevermore. Virtue, I am thine; save me; use me; thee will I serve, day and night, in great, in small, that I may be not virtuous, but virtue;"—then is the end of the creation answered, and God is well pleased.

EMERSON, in *Address to Divinity Students*

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$2.00 per Year

Old Series
Vol. LIV No. 21

October 16, 1947

New Series
Vol. XXXV No. 21

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

E Pluribus Unum

THIS American motto meaning, "one out of many," is about all the Latin which many of us know. It is well known as a phrase, though too little understood in principle. Furthermore it is thought of in rather distinct American terms—out of many peoples, colonies and states, one nation.

It is well that we turn this concept toward the building of world order—out of many nations, one world. The words express not only an ideal, a goal, but also a process. When seen in terms of historical development there is less reason for pessimism. It must be remembered that one world is not breaking up into two, though it may be polarizing toward two, for we have never had one world. We have had one hundred worlds, more or less, beginning their slow progress toward one-ness. A new world civilization is only in its nursery stage.

In the light of this historical fact, the problem of creating the United Nations represents an encouraging move, for it is the first time in all of history that a genuine world-wide unity of mankind has been initiated. The League of Nations was an abortive attempt, made so chiefly by the refusal of America to assume her part. It thereby came to be a European pact. To accept the tensions and problems of the United Nations is to take history in her stride.

AT THIS JUNCTURE

It is cold comfort, however, for this particular generation to know that it lives at that particular juncture in history when failure may mean an exceedingly high cost. From the standpoint of the immediate security of civilization it would be better to have *one hundred little* worlds on the planet than to have *two major* worlds. Even so, this is a stage in the evolution of global civilization and we must accept the crisis—the dangerous opportunity.

It is easy for Americans to over-simplify the problem of creating "one out of many" for they tend to think in terms of their own history. They see colonies and states combining in a United States of America, and they suppose that the world problem is very much like it, but for the greater resistance of the nations. It is not, however, a close parallel to the experiences of the thirteen colonies, as many nations

with many races, languages and cultures are attempting a plan of unity. The colonies and the several states that were later formed, had a common language and a culture that was, in general respects, one. There is therefore a tendency for Americans to confuse "unity" with "uniformity." If the world is to be one, at least in our day, it can not mean one form of government for each of the several nations or one political concept such as communism, capitalism, socialism, etc. It will have to include all of them. Such inclusiveness asks for a very high degree of tolerance. In the longer span of history these patterns will tend toward one-ness, but they will not be reduced to one in our generation. We should not expect it.

REFINED BY HISTORY

This is not to say that one culture or one political form is as good as another. Obviously they are not, but the way to resolving that problem must be through the medium of toleration and sincere study of our varieties. Our motto, therefore, should mean, for the present, not "from many social patterns, one pattern," but "out of many patterns, one world of co-operation." It is easy for Americans and Russians to say that capitalism and communism cannot live together in the same world, but it is dangerous talk. In the long run they cannot, for the leaven of intellectual commerce will change them, but it must be done without war. The way of democracy always has more to lose than dictatorship, when war breaks, for the aftermath of world conflict tends toward disintegration and the consequent call for strong central controls—for dictatorship.

The deadly heresy of mankind is not that of political philosophies, for they can be changed, under right conditions, but it is the heresy of intolerance and conflict. The world can endure, for a time, heretical politics, but it cannot endure unsound methods. There lies our *real* danger, in the *way*, the *method* by which we try to meet and resolve our differences. In spirit and in behavior we must learn, on the world level, the meaning of E Pluribus Unum — unity though with diversity. It must be translated, not from Latin into English, but from speech into life, from national into world terms. The idea is not Latin or English, it is universal in scope and meaning, and it is a process as well as an end.

Our Testimony is One

DURING the meetings of the Friends World Committee for Consultation, a Friend questioned our traditional emphasis on the "peace testimony." He suggested that Friends have one central emphasis from which applications may be made in the many areas of human relations, but that we have been too inclined to hold the application to international affairs as a separate and predominant "testimony."

FROM THE CENTER

That is an insight which needs lifting out and emphasizing. Quakerism is not a plurality of testimonies. In the first place it is Christian faith and practice as *interpreted and emphasized by Friends*. That interpretation and emphasis lies in the meeting for worship. It is *spiritual*; it is *inward*; and it is *one*. It is the indwelling experience of the living God. It is knowledge of God, not merely information about Him. It is the God whom we find in Christ, and by whom we make the soul's venture into his creative order. In turn, it is the invasion of his Spirit by which he touches our spirit and flesh and makes them to become creative—whether in the area of international affairs or in other human problems.

That is the "fixed point," the polar "home" of men, and therefore of society. Without this we can become lost in the toils of social and political problems, but with it we find the central spring from which our efforts are fed. In the hour of worship the reality of God stands in judgment over the evil of the world. One cannot be an indifferent spectator of world disorder when invaded by the God of order and creation.

UPWARD AND OUTWARD

Little by little, problems and their proposed solutions are changed—at their depths. Those people, for instance, who are fully engaged in the important fields known as political and social relations often express their gratitude for the retreat into the creative hour of worship, and for the undertone that it brings into the complex processes of thought during busy days. Work, centered in and suffused by worship, puts purpose and power into lives that might otherwise be merely busy and confused with the "pieces" of society. It makes life an organism, with a renewing current, rather than a machine with wearing gears.

The implications of "One Testimony" are greater than at first may appear; it means that testing people by a "peace testimony" is not on center. It will reveal something of value, but not the central value. Nearly always, in such a test, the creedal emphasis is assumed, whether or not it is called a creed.

THE REAL TEST

The physical death of a man, though effected by the hand of another, is not always the supreme evil. The great tragedy is when something in a man dies—something that makes him the worshiper, the believer and the lover, through which God lives and works. That should be the test of a Quaker rather than whether he is a "pacifist" in the traditional doctrinaire sense of the word. The latter test calls only for "Yes" or "No"; the former test calls for a life. There is our center.

Such a center offers a fixed point in the life of an individual who must work with the problems and among the perplexities that appear on the intellectual level. It opens up the source from which life flows. It comes from the tap root by which the organism of life, personal and collective, must grow. From the point of view of Friends it means that our testimony is *one*.

"... in green pastures . . . by still waters"

IT is not our possessions so much as our wants which determine our satisfactions. It is not our talents, but our tastes which open up the significant pathways of life. It is well for us to go through life hungering and thirsting for that which is so good and so important that we are never filled. An appetite that is refined and sharpened will always seek greener pastures and fresher waters. It was the Psalmist also who said, "My soul thirsteth for the living God."

When the Lord is our shepherd we shall be led into greater experiences. The path is endless and the fields boundless in which our life is cast, and "neither have entered into the heart of man, the things which God hath prepared for them that love him." Half the joy is in the lure of new paths, the eagerness for fresh experiences. People can be satiated with jazzed living, but who exhausts the treasures of good books, the varied voices of music, the surprises from growing children, the stars blinking signals to one another across a night sky, and the charm of thoughtful friends.

Save us, O God, from lesser values which stuff and dull our lives. Open our eyes to see, near at hand, the margins of greener pastures and purer waters to which thou dost call us.

E. T. E.

THE TRUTH IN LOVE

If at any time thou hast anything against others, O learn from that of God in thee to show compassion towards them, even as the Lord has had pity on thee. And keep to His witness in thy heart. Wait to feel the Seed, and to keep thy dwelling therein, that thou mayest abide in the peace and rest thereof, and not depart out of thy habitation, out of the sense of Truth.

O wait and watch to feel your Keeper keeping you within the holy grounds and limits, within the pure fear, within the living sense, while ye are acting for your God, that ye may only be His instruments, and feel Him acting in you.

Are they in a snare? Are they overtaken in a fault? Yea, are they in measure blinded and hardened, so that they can neither see nor feel as to this particular? Retire, sit awhile, and travail for them. Feel how life will arise in any of you, and how mercy will reach towards them and how living words, from the tender sense, may be reached forth to their hearts deeply by the hand of the Lord for their good.

So the Lord God of infinite tenderness renew His mercy upon thee, and keep thee in that wherein His love, life, rest, joy, peace, and unspeakable comfort of His Holy Spirit (which keeps the mind out of all the snares and temptations of that which is unholy) is felt and witnessed.

ISAAC PENINGTON

One World and One Family

By Harry T. Silcock

NEARLY three hundred years ago, in 1656, George Fox wrote from Launceston Gaol a message to Friends in the ministry: "Let all nations hear the sound by word or writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the work and be valiant for the Truth upon earth; . . . Be patterns, be examples in all countries, places, islands, nations, . . . then you will come to walk cheerfully over the world, answering that of God in every one." That message indicates the universal and international outreach of Quakerism at its inception. Its history since then, particularly during the last few decades, shows the conviction slowly spreading and deepening that Friends are already in some measure an international community.

A young Japanese, Takeo Iwahashi, had trouble with his eyes as he began his course in college. Doctors could give him no permanent relief, and at last a specialist had to tell him that he was going blind and that no cure was possible. In despair he thought of suicide, but his devoted and watchful mother saved him. He became a Christian. A New Zealand Friend working in Japan helped him and his young wife to secure a bursary for study abroad. He went to Edinburgh, was helped by Scotch Friends, and took his degree in spite of his blindness. He returned to Japan and is now principal of a girls' school. He has founded what he calls the 'Osaka Light House' where any who are blind receive help and encouragement and may learn crafts to make them self-supporting. He who plumbed the depths of despair is now one of the most welcomed speakers over the radio for, as a young Japanese said of him, he always brings them a message of hope. He is an outstanding but typical Japanese Friend.

Early last century a young Norwegian farmer suddenly decided to go to sea; he joined a privateer, but his seafaring came to an abrupt and speedy end for the Norwegian ship was captured by a British man-of-war and the young man, with many others of his countrymen, was kept on prison ships as a prisoner of war through the long struggle with Napoleon. During their imprisonment a group of them became convinced by the working of God's Spirit in their hearts. They began to meet for worship, sitting in silence, for they had no teacher and knew no other way. A copy of Barclay's *Apology*, placed on the ship by English Friends,

Harry T. Silcock was formerly associate secretary of the Friends World Committee for Consultation, and is now vice-chairman of the Pacific Area Subcommittee. He attended both the 1920 and 1937 Friends Conferences. From 1908 to 1920 he was in China, serving under the Friends Service Council.

was a great help to them. Through it they were able to write to English Friends, who responded to their call and visited them. When release came with the end of the war they returned to Norway and a sturdy Quaker movement grew rapidly, aided by American and English Friends traveling in the ministry. Persecution soon followed through their conscientious refusal to bear arms or to pay tithes, and after a decade or two the greater part of Norwegian Friends emigrated to America.

The 1937 Friends World Conference was concerned to extend the international life of the Society by encouraging the opening of a Friends Centre in Shanghai. Within two years it came into being and from the start has proved to be a real international centre. In addition to work for Chinese refugees, service was given to European (mostly Jewish) refugees from Nazi Germany. Many of these came with letters from Quaker workers in Berlin or Vienna. The Centre workers also took part in international study groups where Chinese, American, and British men and women, some of them holding important positions, met regularly to study the basic causes of the conflict between Japan and China. This movement proved so vital that within a few months similar groups came into being in West China and in Japan, and even managed to exchange reports. Another opening was to arrange for individual Chinese and Japanese to meet and try to understand the point of view of the other nation. The best instance of this was the weekly meeting for worship where it was not uncommon to have Chinese, Japanese, American, German and British worshipping together in silence and reaching up to the place of real communion. During the Japanese occupation, while Americans and British were interned, the Centre was kept going by two women—one a Chinese, the other an Austrian refugee. More recently the Centre has found new international service by sending news and circular letters to the small Friends' groups scattered over the Pacific area.

In 1943, New Zealand Friends, who

number only about three hundred and fifty in a population of two and a half millions, opened negotiations with their Government to be allowed to send eleven young New Zealanders to join the Friends Ambulance Unit in China. After this was successfully accomplished, the Voluntary Agencies in New Zealand united in CORSO (Council of Organizations for Relief Service Overseas). The government selected the secretary of the Friends Relief Committee, who was a young Government servant, to give full time to the new organization, and a team of about twenty-five worked for over a year in Greece, and now a further team of almost fifty are preparing to leave for China. The majority of these relief workers are not Friends, but in some ways that puts an even heavier burden on the small group of New Zealand Friends.

How shall we interpret the significance of this developing world community? Jesus referred to it, both at the beginning and at the end of His ministry. In his temptation He saw the kingdoms of the world, *and the glory of them*. We sometimes suppose that his childhood was passed in seclusion, remote from the noisy world; but from the hill top above the carpenter's shop He could see the glint of the evening sun on the Mediterranean and watch the constant stream of travelers and merchants from many lands and occasional Roman legionaries winding through Nazareth on the high road beneath Him. He longed for world community, and the thought of attaining it by methods other than the best was a real temptation. At the close of his earthly ministry, in the 'high-priestly' prayer recorded in John 17, He gives expression to the divine method: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

William Temple, late archbishop of Canterbury, in his enthronement sermon preached in 1942, used these prophetic words of the world church: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this . . . Almost incidentally the great world-fellowship

has arisen; it is the great new fact of our era. . . . It is of urgent importance that we become aware of it, that we further it in every way open to us, and

that through it we take our part in providing for the Spirit of Christ the agency by which He may transform the world."

Quaker Messenger

By Dr. J. Usang Ly

This talk was given by J. Usang Ly, of China, at one of the sessions of the recent meeting of the Friends World Committee in Richmond. Usang Ly is a Friend, formerly president of the University of Chengtu. He is now associated with the international Y.M.C.A.

IT was very informally suggested that I should follow a talk on "The Messenger of Friends" and speak on "A Messenger of Friends." Without hesitation I responded and gave my promise to do so. When my friend left me alone, I suddenly realized my incompetency and the audacity that a new Friend had shown. "Dare I," said I to myself, "speak before an assembly of Friends on a subject which is so big, so vital, so momentous?" Yet I felt that a promise should not be broken, and I began to think of the messenger that our Friends must send out and in the same spirit receive.

Now, Friends, may I say that our message cannot spread very far unless and until our messenger is sent out and received everywhere under Heaven! For instance, the Friends Service, which extends all over our country, China, is highly appreciated, and the heart of the Chinese feels deeply grateful. Nevertheless, the Chinese, especially the young, are not satisfied. They want to understand why that service which carries with it so much difficulty, so much effort, so much hardship, so much self-sacrifice, so much sympathy, so much kindness, so much faith and hope is rendered to them who sometimes feel themselves so worthless, so far apart, so different, and so strange. Occasionally we Friends tell them that all the service is gathered and given in the Spirit of Jesus Christ, who is the Son of God, the Savior of Mankind, and the Bread of Life. They, I mean some, begin to feel that there must be some meaning of service, some ideal of work, some concern of man, and some relation of man to God. You may see, then, that your idea of Friends' service is the message, or an expression of it, and that it cannot be quite understood in China. Every service man may be a messenger. On the other hand, he is not exactly so as the Chinese see him.

ESSENTIAL QUALITIES

From my point of view, a messenger possesses all the qualities of a travel-

ing minister, as our common Friends conceive. He has a twofold personality, visible and invisible. How he feels, thinks, and moves is just as important as what he does and says. He needs to be educated and trained in the spirit of Jesus. His education and training never end, are never confined to books or schools, but are unceasingly growing and developing through the stream of life in which he finds himself. Only thereby may his innate ability, as well as his inward Light, evolve and expand.

His two-fold ability must be evident, though not necessarily mature, before he is sent out. In other words his general, as well as his special ability, must measure up to what may be expected of him. In the light of history and experience of our Friends' traveling ministry as I observe it, there are six elements of ability which can be experienced or tested. First is the ability to inspire people to feel, to think, and to act upon what is true, beautiful, or noble and good according to the Christian standard we Friends uphold. Second is the ability to instruct the people in what his inspiration means or implies. On these capacities depends his ability to realize his ambition for a missionary achievement.

Third is the ability to appreciate all who come before him—personal or impersonal, mature or immature, visible or invisible, known or unknown. Fourth is the ability to ascertain the meaning of everything he experiences. On these faculties depends his ability to strengthen or readjust the hope, faith, and love which may be in him when he faces a situation.

Fifth is the ability to inform people, not only scientifically or artistically, but also in the way of Jesus, what he has occasion to tell or give. Sixth is the ability to interpret to people in the Spirit of Jesus, as well as in the light of service and arts, what he has occasion to present or explain. On them depends his skill to remove, to avoid, or prevent ignorance, prejudice, exaggeration, misjudgment, indifference, hatred, suspicion, and misunderstanding.

This adventure of mine on the philosophy of a Christian messenger may be alarming; but let me assure you a standard or minimum requirement as I set forth here can be, must be, and will

be attained even by our young Friends whose will is not only good but also quite strong.

TYPES OF MESSENGERS

I may therefore propose, moreover, to remind you that there are three types of messengers. One is old, whose age is above sixty-five; while the other is young and whose age is between twenty-five and forty; and the third is medium, whose age is between forty-one and sixty-five. They are all essential and we must have them all gradually and proportionally.

Finally, let me add that there are two lines of traveling ministry. One is to let the messenger out, the other is to lead the messenger back home. The outreaching messenger is to testify our message, to transplant what is truth, beautiful or noble and good, and to transcend all the difficulties, differences, or deficiencies. The incoming messenger is to report, review, and reflect what has been, may be, or is. The Christians at home seem to have forgotten the importance of the incoming messenger until recent decades. May it be said with due emphasis that there can be no better way to link up and swing high power missionary endeavor than a double track for messengers. Let us remember that Paul and Timothy used to travel separately or together. By all means, let our Christian message spread in all directions.

IN MEMORIAM

Emory J. Rees, widely known Friend and former missionary, died September 29, at an Urbana, Illinois, hospital following an operation. From 1904 to 1926, he served on the staff of missionaries under the American Friends Board of Missions in Kenya, East Africa. It was in this connection that he developed the Lurogali tongue into a written language. He also translated the New Testament into Lurogali. Only recently he had completed, in collaboration with the American Bible Society, the Old Testament as well. This was an important part of his total service to Africa. He was the oldest son of Isaac M. and Arminta Mills Rees.

Since 1926 he has lived at Urbana, Illinois. His wife, Deborah Gorman Rees, who survives him, served with him in Africa. He also leaves two children, Keith of California, and Dorothy of Detroit; a sister, Anna, Urbana; two brothers, Milo, Oskaloosa, Iowa; and Alpheus, Paoli, Indiana.

Put my hands upon the plow,
Set my feet upon the sod,
Turn my face toward the East,
And praise be to God.

From *The Blind Plowman*

The Day of Reckoning

Defeat Conscription!

By Guy W. Solt

ON July 25, the House Armed Services Committee voted out Bill number 4278, providing for universal military training, to be debated and voted on by the House of Representatives. This was the first time the Committee was able to command enough votes to get such a bill to the floor of the House for debate. This issue will certainly come before the whole House in January or February at the latest for decision.

This issue has been postponed three times in its journey towards final decision. Each time that hearings were scheduled, or other practical efforts were made to get Congressional approval, there has been enough opposition to cause the issue to be temporarily postponed. There is no such possibility to look forward to again. The delaying tactics are over. The vote is only a few weeks away. If passed in the House it will go directly to the Senate.

A GENUINE CRISIS

The Society of Friends is confronted with the most devastating proposition from the moral, spiritual, political, and international points of view they are ever likely to face. It is, in a way, worse than war as we have known it in the past, because the militarism that came with the wars also receded with them. Not so with the militarism that is proposed now. For the longer it is in effect, the more prevalent militarism will become, and the more deeply it will be entrenched in the American political and social structure. It is like a cancer, for it finally occupies the body it consumes.

There is no evading the fact that in six months or so our eighteen year-old sons may be in the hands of the army with all of its dwarfing and demoralizing influences. It is actually true that there is now little to prevent the adoption of a policy which counteracts our peace efforts and makes our country the military threat that we have always resented in other militaristic countries. We must realize that Congress is soon to decide on the issue which actually determines what America's ideals and moral qualities are to be in the future. We must recognize that, with the passage of such a law, the army and navy inherit a very large place in the conduct of our Government. We must also understand, that with such a law on the statute books the influence of the military arm of our Government goes

directly into every important aspect of our educational system. In other words, the passage of this law marks the beginning of the end of most of the things Friends cherish.

ALL OUT OR ALL OVER

The three postponements mentioned above were the results of a great deal of hard work. The American Friends Service Committee is not permitted to engage in direct legislative activity, but took the lead by providing a staff of able people to bring the moral issue before the four major organized groups, that is, farm, labor, church and educational groups. This was the first time an educational program on this issue had been spread over so large a grouping of people and the results were satisfactory. The Friends Committee on National Legislation did yeoman service by keeping close to Congress and informing a large number of citizens of the progress of the issue from month to month, so that personal and group efforts could be applied to best advantage. There are other organizations such as the Fellowship of Reconciliation and Women's International League for Peace and Freedom that worked hard and incessantly against this policy of universal military training.

It has been these organized efforts, plus the work and concern of many individuals, that have caused the postponement of this issue thus far. When Congress meets again, the President, the War Department, the American Legion, and other groups and individuals will take full advantage of the huge sum of money spent by the War Department promoting this law, the growing fear of Russia, and the report of the President's citizen committee to get the law passed. Defeating this combination is truly a herculean task.

The time has come when the whole of the Society of Friends must respond to the threat of militarism, for the two Friends' organizations can no longer stem the tide without full support from the Society. The task is too great and the consequences too serious to take the risk of failure.

ARE FRIENDS NORMAL?

Considering the drastic nature of this issue, it would have been normal for several able and experienced Friends to have volunteered their time and ability and joined the staff of one of the two Friends' committees which have been especially active on this issue. It

would have been in keeping with Quaker tradition had several such Friends offered to withdraw temporarily from their regular occupations and, with compensation, join one or the other of these staffs and help work on this problem. Certainly it would be reasonable for Friends to give their money in unprecedented sums to oppose such a law. The response from Friends in these ways, however, has not been impressive. Of the various urgent appeals made by the Service Committee for money, not more than two dozen Meetings responded. Of the funds collected by the Service Committee for this purpose, Friends provided a very small portion.

HAVE FRIENDS A CLEAR CONSCIENCE?

Do Friends want to enjoy possible escape from military training that has been achieved largely by the efforts of others?

Do Friends believe that our efforts in opposing this form of militarism is very convincing evidence of our love of peace?

Do Friends believe our efforts to prevent this law justifies our objections if the army takes our sons to be militarized?

Do Friends think we have opposed this policy enough to justify claiming special consideration for our sons if other boys are subjected to military indoctrination?

The Society of Friends, as a group, cannot give an acceptable answer to any of these questions. It is doubtful if a single Friends Meeting could give answers satisfactory to itself. The Society has been strangely irresponsible to an issue that threatens its very existence.

There are four months left for Friends to rise to the occasion and do what others expect Friends to do. Come January, time will have run out.

WILL FRIENDS DO THESE THINGS?

1. Will Friends encourage a delegation (preferably not all Friends) to see your Senators and Representatives while they are home this fall? The Friends Committee on National Legislation will provide answers for the questions Congressmen probably will ask.

2. Will Friends raise a sum of money in the Meeting which represents real concern and sacrifice and send it to the Friends Committee on National Legis-

lation and the American Friends Service Committee?

3. Will Friends write their Senators and Representatives to be sure they know Friends' opposition to this issue? (The Friends Committee on National Legislation will offer suggested ideas for such correspondence if desired.)

4. Will Friends encourage others to do all these things, or as many of them as they will? (Have practical suggestions ready to present. Do not forget school teachers, school officers, ministers, labor groups, farm organizations, college people, women's groups, etc.)

No doubt, individual Friends have put forth considerably more effort in this cause than is generally known, but these things must be done on a large scale by the Society of Friends if we are to fulfil our obligations to our country, to the cause of peace, and to our own ideals and spiritual welfare.

Responsibility rests heavily upon all Friends who occupy offices in Meetings and upon all other Friends. This responsibility cannot be shifted. Friends must use their money and personal efforts to help defeat this issue or turn their eighteen year-old sons over to the army.

Christ Centered Quakerism

A Spiritual Anniversary

By Burton Rogers

FRRIENDS generally appear to note and appreciate anniversaries as keenly as any other groups, where landmarks in Quaker history are concerned. One cannot help wondering, therefore, whether our Society is giving due regard to an event which is easily the most significant in the origin of the Religious Society of Friends.

THREE CENTURIES AGO

It was just three hundred years ago, in the year 1647, that George Fox came to his great spiritual discovery of the ultimate source of religious truth. His journal relates in his own words how in his earliest years he had had "a gravity and stayedness of mind and spirit not usual in children," and how at the age of eleven, he "knew pureness and righteousness." Yet, like the rich young ruler, he was far from satisfied, and at nineteen was driven forth "at the command of God" to wander for three years "under great misery and trouble" while "seeking heavenly wisdom and getting knowledge from the Lord." At last, he recorded, "when all my hopes in . . . all men were gone so that I had nothing outwardly to help me, nor could I tell what to do, then, oh! then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition': and when I heard it, my heart did leap for joy."

From this moment, George Fox not only found the answer to his own quest, but also began to see his life mission. Before long he was able to refer to "the infinite love, wisdom and power of God in preparing, fitting and furnishing me for the service He had appointed me to . . . When the Lord God and His Son Jesus Christ sent me forth into the world, to preach His everlasting gospel and kingdom, I was glad that I was

commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and their way to God, even that divine Spirit which would lead them in all Truth. . . . With and by this divine power and Spirit of God and the light of Jesus, I was to bring people off from their own ways, to Christ, the new and living way."

It was on this basis that the remarkable ministry of George Fox began. Over and over we read in the Journal how "the word of life was freely declared, and people were turned to the Lord Jesus Christ, their Teacher and their Saviour, the way, the truth and the life," and how he "directed them to the spirit and grace of God in themselves, and to the light of Jesus in their own hearts, that they might come to know Christ, their free Teacher, to bring them salvation, and to open the Scriptures to them."

From such a ministry there grew, entirely naturally, the Religious Society of Friends, as the Journal story reveals in characteristic comments: "We had a blessed meeting in the name of Jesus, and felt Him in the midst." "Friends were established in the everlasting Seed of life, Christ Jesus, their life, rock, teacher and shepherd." "Christ is come, and doth dwell in the hearts of His people and reign there. Thousands, at the door of whose hearts He hath been knocking, have opened to Him; and He is come in, and doth sup with them and they with Him; the heavenly supper with the heavenly and spiritual Man."

Such was the central experience which gave rise to our Society. On this anniversary we should do well to ask ourselves whether we in this generation, as individuals, or indeed as a So-

ciety, have really known this experience. Do we truly realize and appreciate what it is that was so fundamental, and yet so simple, in the lives of early Friends? To what extent do Friends today, as our Society begins a fourth century of corporate life, find themselves truly "settled upon Christ, their Rock and Foundation"?

CAUTION TO LIBERALS

The Society has faced many a crisis in these three hundred years. There have been unhappy divisions. There have been large-scale departures from the original forms and practices of Friends, but today there is a danger more serious than any yet encountered because it involves that which has been absolutely basic in Quakerism. This is the tendency nowadays, particularly in our liberal groups, to regard and present Quakerism as a way of principles and forms and practices rather than as an inner experience, an experience in which Christ is central.

We see this in our easy appeal to so-called like-minded men and women, who agree with most or all of our outward ways, but whom we do not necessarily lead to share the secret of the inner life which has to be experienced before there can be a full appreciation of the forms to which the experience has given rise. Many of us are ourselves so busy with our greatly admired work in the name of Friends that we seriously neglect the nurture, in ourselves and in others, of the essential life of the spirit. Indeed, some among us go so far as to maintain that it is possible to be a Quaker without being a Christian. There are meetings in the name and after the manner of Friends in which the mention of Christ causes, not the quaking of profound mystical communion, but the shudder of acute embarrassment and discomfort.

RETURN TO PRINCIPLES

Can we as a Society survive this modern tendency to stress Christian principles and Christian action while passing over the fact of the inner Christ and the life in and with Him? Will the Society be more than a name even one century from now if our generation does not experience a new appreciation of the Spring of all our traditional testimony? Once this source is no longer drawn upon, all these forms and testimonies will surely, in time, become hollow and lifeless. If we wish to continue to enjoy and share the fruits of Quakerism, let us look with real concern to the root.

Would we have out hearts "leap for joy"? Would we personally and in our meetings welcome George Fox's ministry in declaring "God's everlasting

(Continued to Page 410)

Visit to Friends in West China

By William W. Cadbury

William W. Cadbury is a Quaker medical missionary in the Sun-Yat-Sen Memorial Medical College and the Canton Hospital of Lingnan University, East China. Here he reviews a visit to the Western province where Friends have served for many years.

FOR many years Catharine and I have felt a desire to visit Friends in West China, but only this year did way open to accomplish this concern. We were able to get away for six weeks this summer, during the vacation period, and left for Chungking by plane the first week in July. From there we proceeded also by plane to Chengtu, spending nearly a week in this important centre. The high light of our trip was the ascent of the sacred Mount Omei and this detour occupied four weeks, during which time we included a stay with Jane Balderston Dye and her husband in their mountain bungalow. Thence we returned down the river to Chungking and so home again. Altogether we were nine days in the latter city.

I

Chengtu is the centre for Friends' work in Szechwan. The Yearly Meeting is usually held there and Chengtu Monthly Meeting is the most important group. We attended First-Day morning meeting for worship, followed by Monthly Meeting in the Green Dragon Street meetinghouse. There were about seventy present and it was a solid occasion, held for the most part after the manner of Friends. The President of West China Union University, S. H. Fong, acted as presiding clerk. He is a delightful personality. We also met Dr. H. P. Chen, an eminent children's specialist who, with his wife, are among the most influential members of the Meeting.

At the Green Dragon Street property there is a large and successful primary school, with more than one thousand children, under the able direction of a Mr. Woo and his wife.

A delightful evening was spent in the home of Dr. and Mrs. H. D. Du. They are both active Friends and influential members of the University faculty. Another Friend, Dr. P. S. Lo, is a member of the city council. William Sewell had arrived in Chengtu only about a month before we were there and it was evident that he was a most important member of the University faculty. It is very unfortunate that there are not more Friends to take their share in the life of this great institution.

Jane Balderston Dye, the wife of the

professor of Physics, is actively engaged in the department of mathematics, and plays a very active part in the life of the community.

Irene Hutchinson spent many years in West China, and recently has been head of the Friends' College or hostel, where she endeared herself to hosts of young college students to whose welfare she gave herself without stint. She retired at the end of last year and we had a most interesting visit from her last Christmas as she passed through Canton on her return to England.

II

One of the main buildings on the campus is the George Cadbury Educational Hall, now needing to be enlarged, situated on a plot formerly not available, but now included in the University grounds. A few days before we visited the University, the Friends' Compound had been covered with water, due to the recent floods. Most of the buildings, therefore, require extensive repairs and this thankless task falls to the lot of William Sewell.

Certainly one could think of no greater service that rightly-concerned and adequately-equipped Friends could render to China than to give the best part of their lives to West China Union University.

While staying with the Dyes on the slopes of Mount Omei we visited "Seminar Lodge," where a summer Bible Conference of young Christian workers was being carried on under the direction of Professor Dryden L. Phelps and Earl Wilmott of Chengtu. The money for the building was given a few years ago by Albert L. Baily because of his interest in the work of these two men in West China. Both of them knew of Pendle Hill and they and others had attended courses there.

The work of Friends in Chungking dates back for many years. The Institute organized by the Davidsons has long since been closed and there is nothing left of the Kindergarten which was such an important factor of early Friends' work in the city. Both of these were most useful in their day and left a lasting impression on the Christian work of the city.

III

Now there remain two groups of Friends working in the city. On the one hand, there is the Friends High School, perhaps the best institution of its kind in the city. The buildings are substantially constructed and well-equipped, beautifully located in a grove of trees, high up on the south bank of the

Yangtse River. We were impressed by Principal F. L. Yang who has built up and maintained almost unaided this first-class school during the last few years, largely on his own initiative. His wife, a well-qualified physician with British degrees, impressed us also as a very capable woman. Mr. Yang has many influential friends and admirers among Chinese officials and nearly twenty years ago founded, with their help, the Szechwan University in Chungking and this still continues. During the war years he entertained in his home men like the Generalissimo, Chen Li-foo, and others.

Horace Holder is a member of the staff of the school and lives near-by. We failed to meet him but he wrote a letter to us from which I quote, "There are many young people here who are ready for the Quaker message. I should have thought a 'centre,' largely along 'wider Quaker fellowship' lines, could be the entry into a closer bond, and the doorway to the formation of a small group of Friends as the members grew in their knowledge of Quaker ideas. I think that the 'centre' should centre around cultural activities, and pray and work that the deeper things would grow. Grow, they would—I have seen that."

Near-by also lives Harold Morrison, an architect, but no longer actively connected with Friends. He keeps in close touch, however, with F. L. Yang and the school.

Daniel Kao is the Quaker pastor of the Friends Meeting in Chungking. He is a very active and earnest evangelist. My wife attended the service on first day at noon. There was to be another in the evening.

Other outstanding Friends are K. P. Yang and his wife. They both take important part during the Chengtu Yearly Meeting. The primary school, of which Mr. Yang is principal, had to be moved across the river during hostilities, and the buildings were occupied by the military. Now, however, Mr. Yang has obtained the release of much of the old property and then hopes to get his school moved back again across the river, by this autumn. The buildings now used for the Quaker Meeting were formerly occupied by the Friends Ambulance Unit, but they have now a hostel on the south of the river, quite remote. While we met some of the F.A.U. truck drivers, we could not find that they had much contact with the work of Friends in west China.

IV

Mr. Teng Hwa Ie, general manager of the Min Sing SS Company, and one of the richest men of Chungking, was introduced to us by Mr. F. L. Yang. As a result we were entertained at dinner

by him with Mr. Yang, and on another day he invited Daniel Kao and K. P. Yang to dine with us. He became a Friend at the age of six years and, although now not active, he holds a warm affection for the Davidsons and Dr. Henry T. Hodgkin. He spoke enthusiastically of the Friends High School. Before parting we paused for a few moments of silent worship and then I asked the Friends there how best Friends could help the work in Chungking. Mr. Teng urged that at least two English or American Young Friends be sent to Chungking to start again something like the Institute formerly organized there. Two more might be sent to strengthen the work of Mr. Yang's High School. Also a kindergarten teacher could be sent to re-open another school for little children. The other Friends present concurred in these suggestions.

V

We did not have time to visit any of the outlying stations of Friends' work in Szechwan, but we happened to meet Bishop Maxwell of the Church Missionary Society, and he spoke most enthusiastically of the fine work being carried on by Rose Tebbutt.

Two other Friends might be mentioned; one of these is Mrs. H. G. McConeghey, wife of the American Vice-Consul in Chungking. She is a member from Iowa Yearly Meeting and her name was Baldwin. Another Friend was Edward A. Manice, of New York. He was also much interested in the work of Friends and with us, visited some of the work in Chungking.

In conclusion, we believe that there is a real opening for young men and women to go out to West China either as teachers in the University or high school or to help in the evangelistic work of Friends there.

Christ Centered Quakerism

(Continued from Page 408)

truth and word of life freely and largely, . . . directing all to the Spirit of God in themselves, that they might be turned from darkness to the light, and believe in it; and might be turned from the power of Satan, which they had been under, unto God; and by the spirit of truth might be led into all truth, and sensibly understand the words of the prophets, and of Christ, and of the apostles; and might all come to know Christ to be their teacher to instruct them, their counselor to direct them, their shepherd to feed them, their bishop to oversee them, and their prophet to open divine mysteries to them; and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in?"

FRIEND IN TRANSIT!

Dear Friends in America:

At the request of the editor of *THE AMERICAN FRIEND* we are glad to air-mail this communique on our tour among Friends across the Atlantic. It is a pleasure to do this. For in so many Quaker centres time and again we have run across friends of Errol T. Elliott and other ambassadors for American Quakerism. To Americans, the Friends in Ulster, Eire, Wales, and Scotland send warm greetings.

We left New York three days after Easter on the SS America. It was the beginning of a memorable adventure. Things started happening at once! For although we left several hours after the Queen Elizabeth that day, we actually docked at Southampton for the first and probably the last time in naval history before England's mighty and fast vessel arrived. She ran aground on that voyage. We passed her stuck in the solent channel as we approached the docks.

To our surprise and joy our nineteen year old son, Dick, was awaiting us as we went ashore. He came over from the AFSC neighborhood centre in Germany where he is working with the Quaker Transport service at Frankfurt am Main. We had not seen him since his draft board allowed him to undertake this service in lieu of a military assignment over a year ago. We had a wonderful week-end together in London and went to the Westminster Meeting held in a converted foyer for worship because the meetinghouse was razed to the ground in the blitz. Then we said goodbye to him and took our daughter, Sandy, to the Yearly Meeting School, Ackworth, in Yorkshire, for the summer term.

In Ireland, we met the Bennis family, who were Errol Elliott's hosts, just before he flew home last fall. When his plane was delayed, he visited Ernest and Emelie Bennis at Limerick. They glowed with accounts of his chafing to get on his plane. While the weather delayed his return to America several days, he swapped stories with Limerick's leading shopkeeper, Ernest Bennis.

DEPTH OF DUBLIN MEETING

Dublin Yearly Meeting was a deep experience. It has been held annually, since the first general meeting in William Penn's lodging in 1669. The beautiful Irish brogue was much in evidence. It was very cold and there was no heat, for Eire had a severe winter and a fuel crisis. The ministry in meetings was powerful and Charles Jacob an excellent clerk for the business sessions. The Bewley teas are a feature of Dublin Yearly Meeting and help much with socializing Friends.

We attended Cork Meeting for worship, Cork Monthly Meeting, kissed the

Blarney Stone, visited Shanagarry, Belfast, Lisburn School, Newtown school, and sailed from Waterford for Fishguard in Wales at night.

London Yearly Meeting in 1947 was a memorable week. Held over Whitsuntide, the weather was perfect and the attendance excellent. John W. Harvey's Swarthmore Lecture on "The Salt and the Leaven" filled the meetinghouse with a thousand interested listeners. It was a great lecture and in book form it is well worth careful study.

W. Maude Brayshaw, clerk, and Stephen J. Thorne, recording clerk, are now in America, and to them, to the assistant clerks, and to the agenda committee is due the real success of this large Yearly Meeting. Its weekly periodical, *The Friend*, appeared in the Friends Park Centre for sale with a complete report of the week, less than twenty-four hours after the Epistle had been signed and Yearly Meeting concluded with prayer and silent worship. Next year, on account of the tercentenary of Robert Barclay, London Yearly Meeting will be held in Edinburgh over Bank Holiday week-end starting on December 31, 1948. Sessions will be held in the assembly hall of the church of Scotland. Donald McKinney, of Indiana Yearly Meeting, and five other Friends comprised the American delegation in residence at Woodbrooke for the summer term.

At the Jordans Summer School, Robert Davis, extension secretary of Woodbrooke and secretary of the Home Service Committee of the Yearly Meeting, organized a week-end attended by Friends from all over the Yearly Meeting. Leslie B. Gilbert of Woodbrooke lectured on "The Witness of the Prophets" and Richmond P. Miller on "The Witness of Friends" as the group studied the ways in which God speaks to man, the testimonies of Jesus, the prophets, and the Quakers. It was cherry season in beautiful Jordans, possibly the best recognized shrine for Quakerism in England. York Summer School was another of the fine week-ends of study and worship held in England.

We visited London, Middlesex, Bristol and Somerset Quarterly Meetings, Swarthmore Monthly Meeting, York Preparative Meeting, Scotland General Meeting, Golder's Green, Friends House, Pickering, Hull, Edinburgh, Bourneville, Elsenham—and many other Meetings, large and small. Everywhere the similarities were stronger than the differences as we went among British Friends.

COMMITTEE WORK

Once each month during, the first week, London Yearly Meeting has "Committee Week" at Friends House. Friends go "up to London" (It is up no matter where one is geographically!)

for a full round of committees ending with Meeting for Sufferings on Sixth day. To be privileged to attend Committee Week is one of the high events in a visit with Quakers abroad.

We visited Oxford and Cambridge, the Lake District where the valiant sixty began the Quaker movement, Swarthmore Hall, the bombed and blasted meetinghouses at Gildercraft, Norwich, Croydon, and elsewhere, visits to nine Quaker Schools, John Woolman's grave, Robert Barclay's house at Ury, Earham Hall, Wells, Coventry, St. Giles' Cathedrals, the heather on the Yorkshire moors, gardens everywhere, and had the best summer weather of continuous sunshiny days, together with a warm welcome everywhere. One forgets the economic plight which makes British Friends want to apologize for short rations. There is enough to go around, Quaker friendliness is still a hallmark, and Quaker concerns are still being expressed in 1947. Spiritually we all must pray and work together to be better citizens of God's Kingdom. That is one of the major lessons of our visiting abroad thus far.

We now go on to Continental Europe where we shall meet more friends of the editor of THE AMERICAN FRIEND as we go to the Danish Yearly Meeting, the Dutch Yearly Meeting, to Switzerland and to France. He visited these countries in 1946. We are anxious to carry greetings to these Friends in 1947. Christianity needs the witness of Quaker ambassadors and our hope is that more Friends traveling in the ministry will go back and forth speaking to the Eternal which is in every man.

RICHMOND P. MILLER

Leeds, England

HAPPY HUNTING!

The Associated Executive Committee of Friends on Indian Affairs is sponsoring a nation-wide buffalo hunt by Friends during October and November this year on behalf of our American Indian friends. The hunt will culminate in a round-up at Thanksgiving time when all the herds, from New England to California, will be transformed into Christian service through our mission churches in Oklahoma. The buffaloes to be hunted are those appearing on one side of the nickels in your pocket which have the head of an Indian on the other side, to whom the buffaloes once belonged. Special buffalo coin holders have been designed by a young Friend, and printed by the William Penn College Print Shop, for use by Sunday Schools or any groups who want to join in the hunting. These can be ordered for five cents each, as well as full hunting directions, from Friends Committee on Indian Affairs, 23

Howard Place, Richmond, Indiana, or through the person directing the hunting in your Yearly Meeting. Hunting parties, are already forming in many Sunday Schools and missionary groups.

The hunters may also compete to see who can list the most Indian gifts to America, such as corn, trail-roads, canoes, hammocks, maple sugar, state names, etc. The longest list submitted will have honorable mention in Friends' publications.

THE NEW QUARTERLY APPEARS

The October-November-December issue of the adult quarterly is a wish come true. For the first time we have our own Bible school publication for adults. For years, Friends all over the Five Years Meeting have felt the need and hoped that we might have our own.

As Friends know, up to now we have bought the adult quarterly of the United Brethren and have edited it for Friends' use. Sometimes that editing has meant chiefly deleting references to sacraments; but increasingly it has meant a more thorough rewriting, if the faith of Friends was to be expressed.

After the union of the United Brethren with the Evangelical Church, we were informed that the merging of publications would bring extensive changes in the quarterly. Careful reading convinced our own editors and editorial committee that if we were to continue to use it at all, our changes would also have to be so extensive that we would be practically writing our own quarterly. In a long and earnest session, the Editorial Committee decided to recommend to the Board on Christian Education at its annual meeting last April that we venture upon the complete writing, with the Otterbein Press continuing as printer. The Board received the recommendation with approval. The other boards and committees involved all approved, including particularly the Publication Board and the Executive Committee of the Five Years Meeting. The decision was made to take the great step with the October quarterly.

Without the willing and devoted Friends who write for little, or usually for nothing, for the publications of our Board, we should not have dared. The Society of Friends has today, as it has had in the past, a large number of truly reverent scholars who give generously, and with a devotion that cannot be over-praised, of their time and knowledge. It has, too, as it has always had, many concerned and thoughtful members possessed of wisdom and insight that should be shared, and will

be shared, through the pages of our quarterly.

There are two main sections of the quarterly which Friends write. Preceding these are the Bible passages which, as in the past, are those selected for the International Lessons and, at least until the new translation of the whole Bible is completed, will be from the King James version. The next section deals with understanding the meaning of the Scripture. We need the benefit of devout scholarship in comprehending fully the words and expressions coming out of a time and culture very different from our own. We need to know the circumstances under which the books of the Bible were written. When we read with the aid of such scholarship, the Bible speaks to us far more fully and richly than when we read in terms only of our little time and place.

Along with understanding we also need the application to our lives today, and that will be the subject of the section to follow, entitled, "The Lesson for Us." Religious belief without action or application to everything that we do or think is barren. There can be no difference that does not make a difference, as William James said. The writers of this section will be pointing out what they see as the difference the lesson makes.

If our experience in preparing for the October-November-December number is any indication, we shall wish we could afford more pages for that which our writers provide. What we shall be able to afford will depend partly upon subscriptions.

Why should Friends have their own quarterly? Since we are all trying to be Christian, why not use what some other group writes? The answer, which those of us who want our own quarterly give, is that Friends have an approach, an emphasis, that should not be lost in the move toward ecumenical Protestantism. George Fox heard a voice speaking within. The faith of Friends at its highest is a religion of spiritual inwardness, of such humble attentiveness to the divine voice speaking in the depths of human life that the self-centered ego is humbled and forgotten, and the personality makes itself an instrument of God's will. The devout of all faiths make the same discovery, but in sacraments and outward creeds and authoritarianism it is often forgotten. It is often forgotten by Friends—we cannot be smug. We need to remind ourselves of the great discoveries and to press on to new ones. In the words of John Robinson, minister to the Pilgrims, "God hath yet more light to break forth from his holy Word."

CATHERINE BRUNER

.. Correspondence ..

FROM OUR READERS

FOR SELF CRITICISM

Editor, THE AMERICAN FRIEND:

That's a good and useful editorial on "If I Were a Russian." It should help a little. We need to accomplish the starting and simple step of becoming willing to be judged by the same rules by which we judge others.

RICHARD R. WOOD

Philadelphia, Pa.

* * * *

SCORNS OUR EDITORIAL

Editor, THE AMERICAN FRIEND:

My thinking might take the following trend if you were a Russian Communist: That you deceive and murder.

When you were in Germany, well-stuffed, did you take a look at displaced persons in starvation camps? The victims of U.S.S.R. rape and mass murder by communists? Deportations and exterminations of our relations — by U.S.S.R., communists, persons of Baltic Governments of Latvia, Estonia, Lithuania, attacked and murdered by U.S.S.R. communists? The above countries were pacifists. No declaration of war on anyone.

The millions of D.P.'s will love our capitalistic system and gladly defend it with all ability (life).

JOHN J. SARRIN

Detroit, Michigan

* * * *

APPROVES EDITORIAL

Editor, THE AMERICAN FRIEND:

Thank you for the editorial, "If I Were a Russian," in the September 18 issue. I think it a very plain, thoughtful, and honest discussion of a subject that we need more honest thinking about by Americans, whether they wear the Quaker brand or not.

We read the editorial the same evening the radio commentators were "all lathered up" and denouncing Vishinsky's denouncement of American "war-mongers."

In connection with Vishinsky's speech, *The Washington Post* gathered together the items dealing with the ten leading "war-mongers" and printed them on the front page of the issue for September 19. Since most of us don't have the record available, I think it was a good idea.

Please don't misunderstand me — I am not a defender of Vishinsky's premise, neither am I a defender of Russia. I can't help, however, feeling we should try to remember the beam in our own eye as well as the mote in Russia's. Thanks for the editorial.

JAY WHITSON

Washington, D. C.

CONCERN FOR RELIGIOUS EDUCATION

Editor, THE AMERICAN FRIEND:

Religious Education Week brings this concern definitely before us. All of us concerned for religious education should welcome such an emphasis. Much may be accomplished by careful criticism and constructive planning. It is a good omen that we demand a program of religious education which will change personality and develop Christian character. We greatly need team work in this field if results are to be commensurate with the effort put forth. Mere change will result in failure; busyness will not be enough. Intelligent thought and genuine devotion are equally important. Carlyle's admonition to the new minister is to the point. "What this parish needs is somebody who knows God otherwise than by hearsay."

EDUCATION IN VALUES

There is danger that we shall overlook an important source of help in this quest, the help of so-called secular education. Education is in transition; much more attention is being given to values, to education in morals. There is a growing recognition that moral education has its basis in religion. Quaker Schools and Friends too easily shed responsibility in the field of public education, and too often we know little about what is going on in these fields. Not only are these educators groping for new light, but also many of them are looking toward our Society for leadership. The work of the Service Committee has made a profound impression on the world. The "world" frequently fails to understand the important role of religion in this service program, and many individuals feel that the work can be done without the Christian dynamic.

I am listing the books now on my desk, which I have either been reading for the first time or have been reviewing:

Education for Responsible Living, Donham; *The University and the Modern World*, Nash; *Values for Survival*, Mumford; *Problems of Religion and Life*, Boisen; *Education and World Tragedy*, Jones; *Liberal Education*, Van Doren; *Education for Modern Man*, Hook; *Education for Freedom*, Hutchins; *The Rebirth of Liberal Education*, Millet; *Our Inner Conflicts*, Horney; *The Dynamics of Learning*, Cantor; *Counseling and Psychotherapy*, Rogers; *What Do You Advise?*, Kunkel and Gardner.

The reader will not agree with all ideas in all these books; neither will he find satisfying answers to all his questions. They will convince him, however, that the writers are seriously concerned for a more valid system of education, a system that will minister to the whole

personality. They will show him why science alone is not enough, and perhaps of most significance, they will convince him that the Christian teacher must and can make a real contribution to the changing concept of education.

I want to emphasize one other important point, namely, the great need of identifying public school teachers with our religious education program. Not only will they be of great help to religious education, but also they may be greatly helped by such participation. They may find in church schools and young people's groups an opportunity which they do not have in public schools and which they very much desire. Hi-Y clubs are guided by members of the regular school staff who are concerned with supplementing the regular school program. Another important value is the effect on the pupil when he knows that his public school teachers are identified with religious education.

RELATING TWO WORLDS

I attended a public high school; there was no religious expression of any kind. I was fond of my teachers, but I also had great faith in my minister-father. I wanted to believe that there was some connection between my two worlds which seemed so entirely unrelated. One day, I learned that my high school principal was also superintendent of a Sunday school. I ran home to lunch that day with much enthusiasm and told father the good news. But I did not help him to see. He was glad to know that my principal was a Christian and an active participant in the work of the church. He did not, however, realize that something very important was happening to me; my two worlds were becoming one.

Public schools and churches have one vital concern in common, namely, the need for doing something about the ravages of delinquency. Every time a minister sympathetically visits a school or school teacher, every time a public school teacher participates in the life of the Meeting or other religious activities, two worlds are becoming one for the student.

We dare not give up our effort to strengthen and vitalize Christian education, but we do need to see the connection between religious and so-called secular education.

WILLIAM J. REAGAN

Oakwood School
Poughkeepsie, N. Y.

YES, GENERAL!

One might ask, "If it's a good thing for the Quakers, why not for the General?" Even so we can understand the logic of a certain General in the United States army who is critical of Quakers because they are not all pacifists.

FOR FRIENDLY ACTION

WHAT IS THE WORLD COUNCIL OF CHURCHES?

What is the World Council of Churches? There is no message from the Christian Church to a divided world unless the church practices her own message. On World Order Sunday, October 26, Friends may face the work now being done by the World Council of Churches.

The World Council of Churches* is:

A Bridgehead in the Future

It is an advanced position in Christian action won and held by all too few forward-looking and forward-moving Christian leaders.

It needs "spread in depth" as some would say. You can reinforce the vanguard by your interest and support!

A Signpost to Tomorrow

Pointing to a day when the Christian forces of the world will go forward—together. The road ahead is plainly visible—there is no other way for Christendom to take. At present only a relative handful of pioneers have set their feet on the road of international, inter-church cooperation.

Companions of the way are badly needed!

A Watch-Tower on the Frontier of Christian Relationships

Unceasingly gathering up and distributing information about the activities, problems, sorrows, and triumphs of Christian churches, groups, even individuals. News is collected from busy capitals, from lonely mission stations, from prison camps, from the bleak shelters that have taken the place of the refugee centers where now millions of displaced people hang on to life in the hope that the Christian forces of the world will rally to them—"even the least of these."

To every land and every communion our messages go out, but often our anxious question: "Watchman, what of the night?" brings back no answer because the watchers and listening posts are still too few.

Every new friend that the World Council makes increases the efficiency and extent of the news exchange and starts a new center of ecumenical thought and action.

The Program in Action

Though still hampered by the obstacles imposed by slowness of com-

munication and travel, the constructive program of the World Council has not faltered. Here are just a few immediate tasks at which work is going forward constantly:

Relief action on behalf of the war-stricken churches

Upholding the Christian standard of conduct toward friend and foe

Organizing inter-church aid looking toward rehabilitation of church life

Co-ordinating services for refugees and displaced persons

Enlisting youth in the Christian world community

Building a fellowship in Christ of men of good will

Giving Protestant Christendom a united voice and a center of united action.

Do you want to become a part of this movement to establish the Christian community in the world?

Your gift enrolls you among the "Friends of The World Council of Churches" and entitles you to receive the *Courier* which will keep you informed about the Council's work.

The World Council of Churches Now Embraces

One hundred and four church bodies of these communions: Anglican (Episcopal), Baptist, Brethren, Church of the East and of the Assyrians, Congregational, Disciples, Eastern Orthodox, Evangelical, Friends (Quakers), Lutheran, Methodist, Moravian, Orthodox, Presbyterian, Reformed, Swedenborgian, United, and Waldensian.

In 32 Countries

Australia, Austria, Belgium, Brazil, Canada, China, Czechoslovakia, Denmark, England, Estonia, Finland, France, Germany, Holland, Hungary, India, Ireland, Italy, Lithuania, Mexico, Netherlands East Indies, New Zealand, Norway, Philippine Islands, Poland, Scotland, South Africa, Sweden, Switzerland, United States, West Indies, Yugoslavia.

Offices of the Council

Canada—3 Willcocks Street, Toronto 5, Ontario; England—21 Bloomsbury Street, London, W. C. 1; Sweden—Ecumenical Institute, Sigtuna; Switzerland—17, Route de Malagnou, Geneva.

For more complete information, order the following from World Council of Churches, 297 Fourth Avenue, New York 10, New York:

The Story of the World Council of Churches. Presents in brief compass

the story of the World Council—its historical background and present activities. 40 pages. 20 cents.

World Council Packet. Contains booklets and leaflets concerning work of the World Council. Special price \$1.

Constitution. 12 pages.

Man's Disorder and God's Design, by John C. Bennett. Preparatory program for the first Assembly of the World Council of Churches August, 1948. 47 pages, 25 cents.

PLEASE READ AND RESPOND!

The American Friends Service Committee is grateful for the fine work of many of our Friends Meetings all over the country which have assumed the responsibility of sending food packages regularly for a six-months period to individual German and Austrian Friends. When this project started we had thought that the greatest suffering would be over by this summer. Now we learn that it is expected that this winter will be even more difficult with alarming food shortages. This seems clearly to lay the responsibility upon American Friends to share their bounty with members of our Society in Germany and Austria. We have been told by visiting German Friends, and have learned through many deeply appreciative letters, that these parcels received at regular intervals, have meant a great deal in material help and in the spiritual strength that the sense of fellowship has given.

The names of new members of the German Yearly Meeting are still being sent us so that the project increases rather than diminishes. Therefore we are anxious to interest additional groups in the opportunity to share with our suffering members in Germany. The exchange of letters which has resulted from the project so far has enriched our Society in this country. The need is so great that it is very important that parcels be sent regularly. We should therefore appreciate it very much if the Meetings which have been sending packages would let us know whether they plan to continue to do so and how frequently they are sending. We should also be very glad to learn of Meetings that are prepared to accept the responsibility for additional names. Please address all communications to Natalie Kimber, 20 South Twelfth Street, Philadelphia.

—JULIA E. BRANSON,
American Friends
Service Committee

With joyous heart and strong, I will raise . . . Unto Thee, O Rock! a song glad with praise.

RAY PALMER, 1880

*In process of formation.

The Devotional Life

IN THOUGHT, IN WORD, IN ACT

Selections by Ardis Michener

By an obedient life, open wide the channel between your heart and God's reservoir of blessing . . . Nothing is eternal but that which is done for God and others.

Author unknown

* * * *

Think like a man of action and act like a man of thought.

HENRI BERGSON

* * * *

All our works alike, inward and outward, great and small, must be done in obedience to God.

GLADSTONE

* * * *

The doctrine of the indwelling Spirit has been to the Friends neither a philosophical ideal, nor a pious opinion only, but an eminently practical faith, embracing within its scope the whole of human life. The presence of the Spirit gives the power to translate the Apostle's advice into practice, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of

God." Hence little account is made of the popular distinction between things secular and things religious; all work, all time, every employment that is not wrong may be accounted holy. Conduct beyond the reach of human law is not outside the Divine law.

JOHN S. ROWNTREE,
The Society of Friends:
Its Faith and Practice

* * * *

The end of words (even of Christ's own directions in the days of his flesh) is to turn men to the holy life and power from whence the words came.

ISAAC PENINGTON,
Works, (1681 edition)

* * * *

All that a man does outwardly is but the expression and completion of his inward thought. To work effectually, he must think clearly; to act nobly, he must think nobly.

W. E. CHANNING

* * * *

Nothing is so practical as thought; our view of life moulds our lives, our view of God moulds our souls . . . An arrow may fly through the air and leave no trace, but an ill thought leaves a trail like a serpent.

Author unknown

Our thoughts are epochs in our lives; all else is but a journal of the winds that blow while we are here.

THOREAU

* * * *

The highest melody dwells only in silence . . . Silence is the element in which great things fashion themselves together, that at length, they may emerge full formed and majestic, into the daylight of life, which they are henceforth to rule.

THOMAS CARLYLE

* * * *

Our own mind is something of God in every one of us.

EURIPIDES

* * * *

. . . if your greatest desire is to know Him better, it will be as though you opened wide the door of the garden: behind you others will enter.

PHILIPPE VERNIER

* * * *

The essence of spiritual worship consists in an inward attitude before Him.

RICHARD H. THOMAS

* * * *

True godliness (doesn't) turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it; not hide their can-

GOD AND MAN

"Can this be I?"

I ask of Thee.

"The I of half-formed dreams,
The I who planned wild schemes,
Who ordered Thee
And told Thee what to do
For my poor life and me?"

He answers quietly:

"You, not alone, drift on vast outer seas!
Before you, many thousands on their knees
Have asked for and received, when things seemed worst,
Respite from storm and water for their thirst.
And while upon you wind-wild waves are hurled,
Look not too far—dazed by your grief and pain—
For in all outer things you seek in vain:
Within you, I have overcome the world!"

RHODA M. CROWELL

GOD'S HAND

God's hand in all I see:
In earth's formation . . .
In the bright firmament . . .
In blue-green of the sea's tranquility.
They hold a calm which they transmit to me.
Thus God intended man himself to be—
Calm and unruffled, like a quiet sea . . .
Majestic as the sky, that road of light . . .
Steadfast and real, like the firm earth's might.

RHODA M. CROWELL

THY WILL

Opportunity still lies
Over . . . beneath . . . The skies
Arch, and the earth
Supports; and past my birth
In flesh, lies the soul's birthday too:
In all I do,
Let me be free to find myself, yet say:
"God's will be mine today."

GRACE S. WHITE

DEATH OF THE OLD TOWN CLERK

"Now lettest Thou Thy servant . . ."

He is so tired, God.
His worn-out body seeks
A lasting rest.
His spirit that enjoyed
Thy lovely world will be
At home among the mansions
Of the blest.
Give him Thy peace
To overcome the unresolved confusion
Of old age.
Give him release in stillness
Thou who hast
Writ with authority
Thy FINIS on life's page.

ANN DIMMOCK

dle under a bushel, but set it upon a table in a candlestick . . . Taking up the Cross of Jesus is the circumspection and discipline of the soul in conformity to the divine mind therein revealed.

WILLIAM PENN

* * * *

The most important of all our present tasks is to build highways and bridges out from the deserts and bogs of materialism to the solid ground of a real spiritual life . . .

RUFUS M. JONES

* * * *

The Gospel is a message of glad tidings to man as he is, in order that he may become what he is not.

London Yearly Meeting
Epistle, 1868

* * * *

O God, give me beauty in my inward soul, and may my outward and my inward life blend into complete, harmonious Beauty.

PLATO, *Phaedrus*

* * * *

My life shall be a real life, being full of Thee.

AUGUSTINE

"EXCITED" ABOUT THE HOME FRONT

A volunteer from Finland who is participating in A.F.S.C. work camps in the United States this summer, has written the following paragraphs from the Chicago work camp.

"Yesterday we visited some Negro homes in the slums and I was surprised. I could not believe that it is true. How is it possible that some people in this country—in this democratic, wealthy, and Christian (?) country—can live and may live in such situation? Where are your servants of your many churches. Why are you ready to go abroad, but you have no good will for these people who live in your slums? Oh, I am excited. But I am also happy that I can share these experiences with these young people who are ready to help them, who need much material help, much spiritual help and encouragement. Now I know that you have here your own great problems, now I know that the mission of the Friends is to work as much—maybe more—here than abroad. I know that in many countries the people need help and also the feeling that they have friends here—but what enormous attitude you have to improve housing and living conditions in your own country, among your own people!

"Excuse me, that I wrote about my experiences, but I know that you can understand what I have felt at my first day in the slums of Chicago."

CATHERINE BRUNER

Literature in Review

SKEPTIC'S SEARCH FOR GOD

Harper & Brothers, New York, 1947

248 pp., price \$3

By BARBARA SPOFFORD MORGAN

This book is more important than many works by theologians and prominent ministers precisely because it does not assume a whole body of belief already existing in the reader's mind. The already-convinced should read it, however, to understand the approach possible for modern seekers if they themselves want to help intelligently any engaged in the religious search. Undogmatic agnostics might find in the argument of the book help toward the deepest experience of their lives—the discovery of God. There is no doubt that there are thousands engaged in a search like the author's who will not be reached by the usual religious book and who need something addressed, as a letter from Friends was once addressed, "To the scientifically minded."

The author is a brilliant woman who began to see that the problem of the individual is finally a religious one and this led, in 1941, to her beginning *Skeptic's Search for God*. The book shows the care of years of writing.

The book would not speak as it does were it just a philosophy of religion. As the title implies, it is a personal record, the process of thought and experience by which one person has arrived at a genuine vision of God. It is this personal character which makes the book so potentially valuable to other intelligent "skeptics."

There are three main divisions, the intellectual approach, the mystic, and the moral. Intelligence has to be satisfied, if not rationally convinced, and "The Intellectual Approach" offers that satisfaction. One wishes that all materialists could read Mrs. Morgan's telling discussion of materialism, which she calls a "fossil of science."

In "The Mystic Approach," necessarily personal, the author says what Quakers know: God is known through direct experience, not through creed or reasoning about him. The intellectual approach, after all, is largely a matter of clearing away mental obstacles to this direct experience.

In "The Moral Approach" our popular practical morality of being good or honest, because it pays, is opposed by morality defined as a creative art based on love and involving necessarily a relationship to God. "The purpose of life appears to be achieved through spirit . . ." The final purpose is to know God. "Inexhaustible in variety, he can be dimly thought, directly experienced, and creatively realized."

YOUNG FRIENDS IN SWITZERLAND

The Young Friends Conference held at St. Stephan, Switzerland, in mid-August, is worthy of the notice of young Friends everywhere. It was really an international gathering, though the number of attenders was small.

The great values of the conference were found radiating from the young people themselves rather than in the rich beauty of the Bernese Oberland. It was a gathering of seekers. They had come, some of them long distances, for intellectual and spiritual refreshment. Being with them on the second and third days of their conference made me wish I could have spent the week with them. I found them a spiritual unit, a family made up of members, who two days before were total strangers to each other. The smallness of the group was a major reason for the success of the conference. The program could be elastic. Discussions were on a rather high intellectual and spiritual level and could break forth at any time, though those who planned the conference reserved places for addresses and discussions each morning, afternoon, and evening.

The language problem seemed a hazard at first. German and French were the languages used, although four of the group understood English. One soon realized that languages were not essential for there was a spirit which gripped all and spoke to everyone, a spirit which translated the heartfelt message of each to all the others. In their lives and in their genuine good comradeship, one found a beauty which, in synthesis with nature's gorgeous display, gave each of us one of life's rare moments.

The smallness of the group was not a disappointment. Perhaps the great lesson which this conference has for young Friends everywhere is to point the way for small groups of rather mature, serious-minded seekers who may get the urge to take time out for serious consideration of the impact which dynamic Quakers may have on present-day society—local or world-wide. How does Quakerism touch the society in which a Quaker Meeting is located? What effect would Quakerism have if we could get a vision of its possibilities and a burning concern to be its determined carriers? The experience of Quakers for over three hundred years shows that spiritual nurture and careful preparation are as necessary for the Friend who ministers to the social and economic ills of his community as preparation is for the practice of medicine. Nearly every Yearly Meeting has the young Friends who need these small conferences.

ALGIE I. NEWLIN

QUAKERDOM • AT • LARGE

William Penn College reports the attendance of ninety Friends for the fall term from a total enrollment of two hundred and forty-six students. Most of the Friends come from Iowa.

* * * *

George School opened this Fall with an enrollment of four hundred and twenty-one pupils—two hundred and twelve boys and two hundred and nine girls. Two hundred and two are Friends.

* * * *

Friends visiting Southern California are invited to attend the Friends House Meeting, unprogrammed, which now meets at eleven o'clock each First Day at Friends House, 1137 West 37th Place, Los Angeles 7.

* * * *

The Meetings of the American Friends Service Committee, outside Philadelphia, are announced as follows: November 21-22, Wilmington, Ohio; December 4-6, New York City; April 16-17, Washington, D. C.

* * * *

Clarence Perisho of Nebraska Yearly Meeting spent time this summer as an employee of the Church World Service in Nebraska, securing gifts and funds for relief. Howard McKinney is a member of the state Committee for Relief.

* * * *

Students from Haverford College participated in a work and study project in Yauatepec, Mexico, this summer. The project was sponsored by the American Friends Service Committee in cooperation with the college. Credit for language study will be given by Haverford College.

* * * *

Philadelphia General Meeting of Friends will hold its 1947 sessions on November 7 and 8, at Race Street meetinghouse. The Sunday afternoon lecture on the 9th, given this year by Norman J. Whitney of Syracuse University, will be held at Arch Street. All Friends are invited.

* * * *

The annual meeting of the South Central Conference of Friends will be held October 25 and 26, at Nashville, Tennessee. Reservations for room and meals should be sent to Gladys R. Jones, Log Cabin Road, Nashville 6. Registration is three dollars, which includes meals and conference expenses. Nashville Friends will furnish room and breakfast.

* * * *

An honor has come to Josiah Marvel who worked with the American Friends

Service Committee, June, 1940-41. Mme Gilet, with whom he worked in Paris with the French Red Cross, was in New York recently and presented him with a medal on behalf of the French Red Cross for the work he did in France. He started relief work among British prisoners in occupied Paris during that time.

* * * *

Lewis H. Hoskins, who has been serving as pastor of the Congregational Church in Morris, Connecticut, has accepted a call to Allens Neck Meeting, Dartmouth, Massachusetts, beginning work on September 21. Lewis Hoskins is a graduate of Penn College and Hartford Theological Seminary. His wife, Betsy Hoskins, who is the daughter of Congregational missionaries and was born in the Philippines, received her degree in religious education this year from Hartford as well.

* * * *

Stuart Nelson, recently returned from India, tells of being with Gandhi at two afternoon prayer meetings on August 10 and 11, just before India's Independence Day. The second time he spent twenty-four hours with Gandhi in his ashram. It was during this period that Gandhi made the important decision to go with the Moslem Governor of Bengal to live with him in a Calcutta slum in order to lead the people of Calcutta out of their violence through example.

* * * *

The faculty of Wilmington College is rated among the upper three per cent of the accredited schools of the United States, according to a report released by the college. The North Central Association of Colleges and Secondary Schools, which is the official accrediting agency, reported after a survey of the school that the faculty's "graduate training in teaching subjects" placed the institution among a handful of the most highly qualified colleges in the country. Dr. Samuel Marble is president of the college.

* * * *

In mid-September, members of Friends House Meeting, of Los Angeles, enjoyed an inspiring retreat in the mountains at Chilao Park. Besides meeting for worship, recreation, and fellowship, two very instructive Bible classes were held. Robert Simkin, former Friends missionary to China, led one of these on the book of Amos, showing how Amos' social concern needs to be applied to our time. Beatrice Shipley led the group in an

experience of applying New Testament teaching searchingly to our own lives.

* * * *

Haverford College announces that Dr. Walter Toman is coming to Haverford for a year's Fellowship under the Oberlander Trust from the University of Vienna, where he is assistant to the director of the Psychological Institute. One semester will be spent at the College and the other will be spent in traveling among other American colleges and universities. This is one of two fellowships the College is able to offer to a young instructor from Austria and a young scholar from Germany, to enable them to familiarize themselves with current American methods of instruction in the Humanities and the Social Sciences.

* * * *

Friends in western and central New York appreciated the visits of Helen van Nieuwenhoven as she returned from the Friends World Committee meeting in Richmond. At Collins, she was entertained in the home of the family who had sent her relief packages of food two years ago. She will return to Holland with an extra trunk full of clothing, an expression of good will on the part of Collins' women. To Syracuse Friends she brought a personal greeting from Horace and Emily Eaton, members of Syracuse Meeting now in Holland. At the Thomas Indian School she was privileged to see some fine types of "First Americans" and at Niagara Falls was duly impressed by distinctive American scenery.

* * * *

A report on Quaker relief service in Europe was vividly presented before an assembly of fifteen hundred people, mostly non-Friends, in Kleinhans' Music Hall, Buffalo, New York, on the evening of September 24. Local German societies, and other European nationality groups, ably cooperated with Friends of Buffalo and vicinity in sponsoring the gathering. Col. Alden Bevier, until recently head of welfare work in the American zone in Germany, was the first speaker. Privately and in public he had much to say in praise of effective service being performed by Friends in Germany.

Clarence Pickett was scheduled to speak but was called to Washington for further conference on matters of European relief with President Truman and Secretary Marshall. Norman Whitney took his place on the program and ably outlined the world-wide activities

of the Friends Service Committee and interpreted the motives and aims of Friends in their ministry of mercy. The motion picture, *Seeds of Destiny*, presented at the opening of the meeting, provided a realistic setting for the addresses that followed.

NEWS OF OUR MEETINGS

The Missionary Council of Asheboro Street Friends Meeting, Greensboro, North Carolina, composed of official representatives appointed by the local missionary society and the missionary committee, have undertaken the half-time support of Willard and Christiana Jones, who are now laboring in Palestine. As a special missionary day service on First Day morning, September 21, individual offering barrels were distributed to members of the Meeting, which are to be returned each First Day of the month. The Council is endeavoring to raise \$900 by April 1, 1948. All branches of the Meeting are concentrating their efforts on this project and much interest is shown.

The month of September marked the tenth year of pastoral service of Howard W. and Edna K. Cope. On the evening of September 29, a large number of members of the Meeting, with other friends, gathered in their honor for an informal reception in the meetinghouse. The splendid program of music and short speeches, with Dr. Philip W. Furnas of Guilford College presiding, was enjoyed by all. Refreshments were served by the hostess committee in the annex auditorium.

East Whittier Friends report a busy summer. A farewell party was held for Harold and Ethel Walker, who left for Hartford, Connecticut, for further preparation in Hartford Seminary. Under their leadership the church has grown, and it was with regret that the Meeting saw them leave. They feel fortunate in securing Gorman and Agnes Doubleday who, with their three sons, Jay, Bill, and Bob, arrived on September 6. A reception was tendered them on September 23, which was attended by people of the community as well as of the church. The parsonage has been redecorated inside and out, and was open for inspection at this time.

The young people have had a busy summer with camps, recreational activities, etc. About forty-five from East Whittier attended Quaker Meadow Camp, some as leaders. The high school group has enjoyed a number of beach parties. Rally and Promotion Day, September 28, was a day of inspiration. A program, prepared by Frances Kimber and Juan Bromly, depicted the work done in various departments. Bibles were given to those entering the Junior

Department, and to two, who graduated to the Intermediate Department, having completed required memory work.

HORIZON

With the addition of the Lutheran group, membership in the World Council now totals one hundred and six church bodies in thirty-seven countries.

Sponsored by the World Council of Churches of which the Five Years Meeting of Friends is a member, young men in ministerial training are coming from Europe to America for theological training.

A total of \$32,829,804 was expended for overseas mission work during the fiscal year 1946 by one hundred Protestant mission boards and agencies in the United States and Canada, it is reported by Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America.

A call for the establishment of a Protestant Radio Commission to help the churches of America develop and administer a "unified religious radio ministry," was issued recently. Release of the call was authorized at a special meeting of fifty top-ranking church council executives and denominational leaders held in Bronxville, New York.

A check for \$17,777.54, sent on July 25 to the Treasury of the United States, closed out the NSB Farm Accounts which recorded the wages paid to conscientious objectors for farm labor and dairy herd testing and brought the final total of the Frozen Fund to \$1,247,018.15. The efforts to get the money appropriated for world relief during the recent session of Congress were unsuccessful.

Schools and church organizations throughout the United States are being asked to help raise \$50,000 in scholarships for China's "little teachers," who as shock troops in China's battle against illiteracy have in the past eight years taught thousands of villagers to read and write. The "little teachers" are students at the Yu Tsai School for Gifted Children near Shanghai, highly-talented war orphans who were brought together in Chunking during the war for the founding of a school unique in China and the world.

The help that has come from America has been a paramount factor in restoring self respect to the Japanese people. It has heightened their admiration for the democratic process. And they have shown a keen new interest in Christianity—since virtually all of

the aid from the United States has come through church agencies.

These are the observations of Dr. G. Ernest Bott, Church World Service Director in Japan, who has just come back to this country after a year and a half of fighting disaster in Japan.

Radio can serve religion. Some programs are doing it. One such program is "The Greatest Story Ever Told." This program is broadcast each Sunday over the American Broadcasting Company network at 6:30 p.m., Eastern time; 5:30 p.m., Central time; 4:30 p.m., Mountain time; and 3:30 p.m., on the Pacific Coast. The sponsor, the Goodyear Tire and Rubber Company, has minimized the commercial on the program. Their motive is highly philanthropic. The program is endorsed by the International Council of Religious Education.

There may be a great many things wrong with radio, depending on what critic you read, or what programs you like or dislike. But there's one thing with radio that's right—very right. That is "The Greatest Story Ever Told," a coast-to-coast dramatic presentation based on the teachings of Christ; a radio program that, early in 1947, boldly came on the air with tradition-breaking innovations which no one dared try before, and which have proved to be exactly what a large segment of the radio audience wanted, and what this world of ours needed. So states the International Council of Religious Education.

CONTRIBUTORS

RHODA M. CROWELL — 82 Bromfield Rd., West Somerville 44, Massachusetts.

MRS. DAVID DIMMOCK — Hatchville, Massachusetts.

BURTON ROGERS—Recently representative of the American Friends Service Committee to India; now at Pine Mountain Settlement School, Pine Mountain, Harlan County, Kentucky.

GUY SOLT—Member of Central City, Nebraska, Monthly Meeting, now living in Lansdown, Pennsylvania.

GRACE S. WHITE — Recorder, Knox, Indiana.

In the sublimest flights of the soul, rectitude is never surmounted, love is never outgrown . . . And the unique impression of Jesus upon mankind, whose name is not so much written as ploughed into the history of the world, is proof of the subtle virtue of this infusion.

EMERSON, in *Address to Divinity Students*

CAMP SEASON AT QUAKER MEADOW

The moving of the Spirit of God is not confined to a certain space of time, or location in geography. Though only ten of California's young people were able to attend the Richmond Conference for Young Friends, some eight hundred other youth went to Quaker Meadow and had similar mountain-top experiences.

California Yearly Meeting's Camp Program for its membership has again been favored with the evident leading of the Holy Spirit. W. O. Mendenhall's addresses to the college camp students and faculty proved to be the summation of the purpose for the entire summer in all camps at Quaker Meadow. He based his messages on the two greatest commandments as given by Jesus, namely, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." In a very forceful way, he led all the campers to see the necessity of obedience to each commandment through commitment of life, prayer, and action. The response to the moving of God's Spirit in the quiet time following each message indicated the same "Christian dedication in spirit and work" that was evident in the Richmond Conference. A closer link to

the conference and to other young Friends was made possible by the visit of Nancy Terrell of Wilmington Yearly Meeting, Leanna Barker of Western Conservative Yearly Meeting, and Andrew Szabo, of Sweden Yearly Meeting.

Camps for high school age, young adults, and adults were permeated with a sense of urgency of deep Christian experience and dedication "to serve the present age." The theme for the adult camp, sponsored by the Men's Extension Movement, followed very logically the entire purpose of camps at Quaker Meadow. "Building for Time and Eternity" was the basis for addresses given on the subjects "Vision," "The People had a Mind to Work," "Foundations," "Cornerstone," "The Cost of Building," "Tests of our Building," and "Summary and Application to Daily Life." Speakers included R. Ernest Lamb, T. Eugene Coffin, C. Fred Schroeder, Morris Kimber, Donald B. Spitler, and Blaine G. Bronner. Thoburn Davis, president of the Men's Extension Movement, served as camp director, and Davis Woodward was registrar.

The new chapel, erected by the M.E.M., was dedicated on Sunday afternoon of the adult camp, with R. Ernest Lamb giving the dedicatory sermon.

MARRIAGES

MARIS-IZETT—Lorraine Izett, daughter of W. C. and Hazel Izett, to Norman Maris, son of Robert W. and Ava Cope Maris, on September 21, at Denver, Colorado.

PURDY-BARTLETT — On August 2, at New Britain, Connecticut, Carol Bartlett, daughter of Mr. and Mrs. Donald L. Bartlett, and Thomas Ellison Purdy, son of Alexander C. and Jeannette H. Purdy of Hartford, Connecticut.

PURDY-HOUGH—On July 26, under the care of Upper Dublin Meeting, at Abington Friends Meeting, Pa., Jane Hollowell Hough, daughter of Israel Eli and Phoebe A. H. Hough of Ambler, Pa., and Donald Alexander Purdy, son of Alexander C. and Jeannette H. Purdy of Hartford, Connecticut.

Copies of a lecture on Quakerism

PRIMITIVE CHRISTIANITY REVIVED

By ELBERT RUSSELL

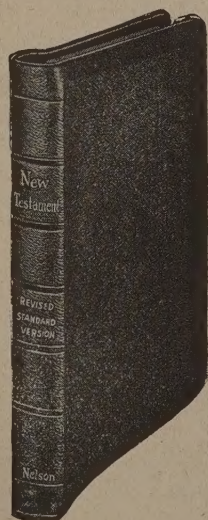
Given at Indiana Yearly Meeting,
Wednesday, September 17, 1947

Price, 25 cents each

BOOK AND TRACT COMMITTEE

FRANCIS C. BROWN,
Farmland, Indiana

The Revised Standard Version of the NEW TESTAMENT



In Cloth Cover
\$2.00

THIS NEW VERSION embodies the accuracy of the American Standard Version along with the enduring diction, simplicity, and rhythmic beauty of the King James Version, and presents an illuminating text for Christian readers who want to know that they are reading the best possible translation to date. This version contains no changes in doctrinal concepts. Inaccuracies and errors of older versions have been corrected in the light of ancient manuscripts, and old forms of expression have been replaced by the language of today.

ORDER BY NUMBER

No. 800	Blue Cloth	\$ 2.00
No. 850	Black Leatheroid, red edges	3.00
No. 853	Genuine Leather, limp covers	5.00
No. 854	Genuine Leather, overlapping cover	6.00
No. 864	Genuine Morocco, leather lined, overlapping covers, gold edges	10.00

Send Your Order Today to

FRIENDS BOOK AND SUPPLY HOUSE

101 South 8th Street

Richmond, Indiana

DEATHS

OSBORNE—Gertrude Meader Osborne, wife of Frank E. Osborne, suddenly on September 19, at her home in Franklin, Massachusetts. She was a member of Woonsocket, Rhode Island, Friends Meeting and deeply interested in its missionary program.

OSMUN—Anna Harrison Osmun on September 12, at her home in Whittier, aged seventy-nine years. She was the daughter of Timothy and Naomi Harrison, and a native of Richmond, Indiana. As a graduate nurse she served as superintendent of St. Stephen's Hospital and later at Reid Memorial, both in Richmond. Since 1910, her home has been in Whittier, where she was united in marriage with Dr. J. Allen Osmun, who preceded her in death in 1918. Her life was one of unselfish service. Surviving are two sisters, Susan H. Johnson of Whittier, and Miriam H. Myrick of Los Angeles; two step-sons; and one step-granddaughter. Services were conducted at First Friends Church by her pastor, O. Herschel Folger, Willard O. Trueblood, and nephew, Raymond Binford of Guilford College, North Carolina. Interment was in Rose Hills Memorial Park, Whittier.

WILLIAMS—Alice V. Williams, on August 15, at the age of seventy-nine years, at the home of her daughter, Harriette McCollough, in Des Moines, Iowa. She was united in marriage with Nathan Williams, who preceded her in death in 1938. To this union three daughters were born. The daughter, Opal Holland of Kelley, Iowa, was visiting at the McCollough home and died from shock and grief within fifteen minutes after the death of her mother. The daughter, Zoe Hanson, of Lake City, Florida, who attended the double funeral in Des Moines, died from shock and grief at the McCollough home three days later. Surviving are the one daughter, Harriette G. McCollough, and two granddaughters, Marie and Vera Holland. Richard R. Newby conducted both funeral services.

VACATIONING IN ARIZONA?

Sunset Point, small, year-round guest ranch near Tucson, Arizona, offers the best in comfortable, modern accommodations, home cooking, restful atmosphere, and magnificent scenery. Altitude 4,500 feet. Write Alice Shoemaker, Oracle, Arizona.

Nicholson
Printing Co.

Founded
1870

Commercial Printing
Publications, Bookbinding

Printers of "The American Friend"

26, 28, 30 North Ninth Street
Richmond, Indiana

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohner, Pastor. 901 W. 8th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883 or TRowbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

37th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:30 p.m. supper) every first Friday. Phone Plaza 9670 or George Watson, Butterfield, 2592.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship 11 a.m. Burion S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 8427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spiller, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silabee and Friend Streets, near bus terminals and railway sta-

THE AMERICAN FRIEND

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate, Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett, Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson, Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

D. Elton Trueblood, Richmond, Indiana
Dorothy Lloyd Gilbert, Guilford College,
North Carolina
Ashton M. Otis, Whittier, California

Subscription Price \$2.00 per Year
Three Years \$5.00
Single Copies, 10 Cents
Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with
the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

tion. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m. Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:30 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3623. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rhnard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE INN

As this is being read the Pocono Mountains of northeastern Pennsylvania are coming forth in a blaze of autumn glory. Near us the prevailing trees of the forest are oaks of several varieties. Over the other side of our horizon, beyond friendly Wismer Mountain, beeches and maples make up the woods. Scattered everywhere are many pines and hemlocks making a giant Turkish rug of the mountain sides.

The Inn with its 300 bedrooms, library, spacious public rooms, a 27 hole golf course, 8 tennis courts, 2 lawn bowling greens, a putting green, a stable of 28 riding horses, and miles of trails for riding and hiking, afford abundant opportunities for indoor and outdoor recreation.

Simplicity combined with genuine friendliness and hospitality are the keynotes and a careful observance of these foundations has brought a patronage of those of cultivated and discriminating tastes.

A folder "Flaming Foliage Time" is now being distributed and will be sent on application.

THE INN

Buck Hill Falls

Monroe County, Pennsylvania

"The door will open at a touch to welcome every friend."

HENRY VAN DYKE

Get your Vitamins the natural way! Take Hayden's Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for \$1.00 for three 10 oz. pkgs. West of Mississippi and in Florida, \$1.15. PERRY HAYDEN, Pres., Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

INFORMATION WANTED

On the descendants of Samuel and Rhoda (Holiday) Nicholson, married in Lick Creek Monthly Meeting, Orange County, Indiana, on Fifth Month, twenty third, 1860. Also, on descendants of Josiah and Sarah (Maris) Trueblood, married in Orange County, Indiana, First Month, ninth, 1822. Please address letters to Mrs. Frank Miles Hughes, 921 North Center, Terre Haute, Indiana.

THE WHITTIER

More than a modern Hotel . . .

A HOUSE OF
FRIENDLY SERVICE

Banquets Carefully Arranged

EVAN B. WHITACRE, Manager

15th & Cherry Sts., Philadelphia 2, Pa.

STABILITY - SAFETY - SECURITY



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

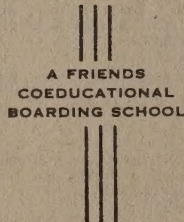
Christian education is based on the idea that men are the children of God, and as such have moral responsibility in all their relationships. Human dignity and the importance of each individual are central concepts. In schools holding these ideals the program is directed toward character development and is designed to lead as many persons as possible to struggle for a life of self mastery and superior achievement.

For information about the educational work at Westtown School, address

JAMES F. WALKER, Principal, Westtown, Pennsylvania

GEORGE SCHOOL

Religion
in Education



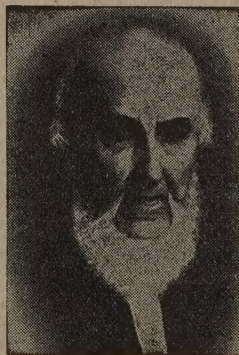
The responsibility of a Friends' School in relating education to religion is not one that can be entrusted to a department of specialists. It belongs to the entire faculty who need the leadership which specialists can give. Every activity of the school should contribute to its religious life and spirit.

For a catalogue and application blanks address:

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

WHITTIER COLLEGE

The Quaker College
In Southern California



John Greenleaf Whittier

- Liberal Arts
- Pre-professional Curricula
- Training for Christian Service

For Bulletin, Address:

The Registrar

WHITTIER COLLEGE, Whittier, California